[E.] else that we do is instinct with a plan; and for the student of religion or of human culture in any of its forms, to account for that plan is the sum and substance of his task..... Whereas, then, there is likelihood that any a posteriori reason existed for believing that in-breeding caused for sterility, if indeed it be true in fact at all, there might well have been an a priori conviction to mark the same effect based simply on a fear that to tamper with the fountain-head of human vitality would somehow cause it to dry up." The Khasi stands in the world as exogamous in his rule of life, and he says 'sang bad lyrsiah', that is, endogamy is forbidden and if it should ever be committed it will render life defiled and corrupt. He says this out of the fear of the knowledge that any act of carelessness in the prohibited area of the source of human life and vitality, which is in the Khasi phrase 'long briw' (long is to be or become, briw is man, i.e., to be or become one), will make that source of human life to dry up. So he says, 'ieh ï jaid ï khong' (ieh=is exterminated; jaidu=kind, species; khong=not).

[E.] has no rules of marriage, I shall quote the most sacred pronouncement the Khasi when two persons, the man and the woman, are initiated into that state. Calling upon the name of God the Khasi says—"U Lei shaw briw man briw, u' Lei ne ka 'Lei synshar', (God who creates man and in the source of human life, God who keeps, sustains, preserves), "Khi ka Khi na jingi, ka

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